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The AMERICAN FRIEND

[JULY 7, 1949]

SPECIAL CHRISTIAN EDUCATION ISSUE

Suggested Emphasis and Plans for the Year



CAUGHT IN AN INFORMAL MOMENT

A part of the Board on Christian Education of the Five Years Meeting, in their annual sessions, April, 1949

A Neglected Vocation

Herschel Coffin

Fences or Ambulances

Russell E. Rees

The Trail of the Teacher

Editorial



Editorial . . .

The Trail of the Teacher

WE welcome to these pages again the presentation of the work of the Board on Christian Education of the Five Years Meeting. This young and fast-growing Board has given evidence of the need for its work among Friends. It was not overhead pressure of an administration that brought it to birth thirteen years ago and gave it the nurture and its consequent stature among Friends, but it was the constant call for its services and the evidence of crucial needs to be met that have given it a large place among us.

Essentially, it stands at the very elbow of our Friends church school teachers, cooperating with them in the production of helps through literature, visitation, and in various other ways. The demands for service from it far exceed its ability to respond, due to the limited funds at its disposal. Through the use of *THE AMERICAN FRIEND* annually, it presents a program of work for the year. Teachers and other Christian education workers await this issue.

One of the fundamental functions of the church is teaching. This is in the train of the Great Teacher. The more education progresses, the more we find ourselves moving toward his methods. He went about teaching and we shall do the same or we shall perish as a church. But Christ is more than method; he is also the end toward which children and adults must be led.

We are Christians before we are Quakers. We are Quakers because of our particular interpretation of Christianity. That basic principle should underlie all of our teaching.

Play the Game

ONE of the highest qualities which men are capable of holding and cultivating is that of sympathy or fellow-feeling. It is the cohesive element of society that keeps it from falling apart and degenerating into a chaos of deadly conflict.

Along with it is also the desire to win, to achieve. In proper measure it is also a desirable quality of aspiring men and of an improving social order.

These two elements must be mixed. As in games so in life, there must be both cooperation and competition. Here is an illustration from the field of sports. In a certain American high school there were two close competitors in the mile race, a white boy and a Negro. The white boy was slightly the faster of the two and thoroughly disliked running with a Negro. The situation presented a racial problem quite as much as competition in athletics. One day, when the Negro began to weaken and fall far behind in practice, it was discovered that he did not have enough to eat. The check which his father received at the local factory was not large enough to feed a family of eight children. Before the week's supply of groceries was consumed some one in the family had to go hungry.

This was an opportunity of the coach, not only to see that his Negro runner was fed, but also that the attitude of the white boy should be changed. "What would you do," he asked of the white lad one day, "if you were hungry and weak? Would you stay in the race as this Negro boy is doing?" The answer came one day when the two boys were running in competition with other schools. They were near the end of a stiff race when the white runner turned long enough to see that he and the Negro were ahead of the field of runners. He fell back slightly, took the Negro by the hand and ran across the line to make it a tie. He made a record that day, but it was not in time. It was in something timeless. Sportsmanship had done something fundamental for him.

Often it is not until we have sympathy for someone, perhaps someone who is hungry, that our imagination is capable of healing our fears and conflicts. Good sportsmanship could solve many of our problems.

Do we have that genuine sense of sportsmanship which athletics are *presumed* to induce? When we apply the principles of sportsmanship to our world, do we have a concern for the losers as well as for the victors?

The story is told of an Englishman who went to see an American game of football as the guest of an American friend. As the game ended his host turned to him and asked, "How did you like the American

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ERROL T. ELLIOTT Editor
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type of football?" "I didn't like it at all," replied the Englishman, "there were too many committee meetings."

Our sports and our human relations are needing even more "committee meetings," not only on how to advance the ball on the next play, but also on what is really being taught or woven into the minds of players and spectators, and also on what the game really is.

Recently a devastating war was fought. In some sense it was a contest tragic and brutal. It is hardly worthy of the name "game"; yet there were so-called "winners" and "losers," though it is evident that everybody lost and continues to lose. Even so, there are the vanquished nations—the losers in a kind of brutal game. What now of the responsibility of the victors to the vanquished? What about our education for principles in sportsmanship? What opportunities lie now at our door when tremendous world power is in the hands of America? Have we been so intent upon winning that we think too little of our erstwhile "enemies?" To say, "Love your enemies," is not sentimental slush, nor is it only nice language for Sunday School children. It is granite truth which we cannot ignore except at our own peril. It must be worked into economic and political behavior.

The game of international and interracial relations is not simple, but the teeter-totter principle is not

wholly wrong—one must give while the other fellow receives and then, alternating the process, receive while the other gives. We have learned that principle measurably in international commerce. We simply can't beat it; not in the long run. What we have learned in commerce we must apply to other world affairs.

Just now America holds power in her hands that has never before been equalled in all recorded history. We must try to use it to the benefit of all human beings. That cannot be done quickly with safety, but it can be done in a long-term process. We shall use that power to the benefit of our neighbors as well as ourselves or else we shall be destroyed by our own power.

One may call it idealism or realism, but in the long run there is no difference between the two. There is no final difference between "what ought to be" and "what must be." That is why a civilization has to look beyond the "end of its nose" to goals which it must set for itself. It simply cannot endure without ideals although they far outdistance what can be accomplished at a given time. For persons individually or collectively, what has been called "the satisfaction of the immediate" is our ultimate peril. There is no continuing civilization without great purposes that over-arch the days.

E. T. E.

A Neglected Vocation

A Call to Human Understanding

By Herschel Coffin

WITHIN this century a revolution has taken place in Western thinking concerning the nature of man. The new heresy of biological evolution seemed to imply that man has evolved only a little higher than the ape, instead of having been created a little lower than the angels.

Anthropology and sociology also found in evolution the source of religion, and since religion, including Christianity, was considered to be a product of evolution, it could only be another fortuitous system of folkways.

Again, Freud's system of dynamic psychology, known as psycho-analysis carried this revolution still further. As everybody knows, this school of psychology is organized around the concept of a central bio-psychological "drive" called *libido*, which in the popular mind means sex.

Due largely to Freud's influence, sex is now widely regarded as just another "tissue need" like the need for food. This "sex hunger," it is alleged, must be satisfied just as need for food, drink, and oxygen must be satisfied,

The author is Professor of Philosophy and Psychology at Whittier College, Whittier, California.

This concern is that more young people who have a flair for scientific work shall elect psychology as their field of endeavor.

and you take the satisfaction where you find it.

Psychologists also have been widely influenced in their professional training by the naturalistic philosophy which found expression in Watsonian Behaviorism; and in some quarters the influence still persists. Uncounted thousands of college sophomores, for three decades, have been indoctrinated with this naturalistic bias.

In general, this revolution moves in the direction of philosophical Naturalism and Materialism. Paralleling the revolution there have emerged certain new movements in the professions. Psychosomatic medicine, psychiatry, and mental hygiene have systematized the naturalistic position.

Each has developed its own techniques for handling the human wreckage which flows from the way of life based upon the naturalistic philosophy. The psychoanalytic frame of reference has almost universally provided the principles of interpretation of the mental troubles with which these disciplines deal. It has likewise dictated the type of therapy for these deviations.

Here, then, in this widely accepted naturalistic philosophy, including its concept of man, we find our major handicap in our efforts at Christian education. This philosophy runs athwart the Christian way of life. It denies the Christian concept of man as a spiritual being.

It is interesting to note that among those listed in *American Men of Science*, Friends have a much higher ratio in proportion to their numbers than any other denomination. This is no doubt due to our tradition of freedom from dogma and authoritarianism. Quakerism thus provides a freer at-

mosphere for objective research than many other religious backgrounds.

But a further significant fact is that Quaker men of science seem to have leaned in the direction of the physical and the biological sciences. In the light of our concern for humanitarian affairs, one might have expected that our scientifically inclined members would go into the psycho-social sciences.

There are many reasons why the Quaker background is especially hospitable to these humane sciences, and our work as a Society would be greatly strengthened if more of our young people would find their way into these branches of science. Contemporary society is greatly in need of more professional people in these fields who have the courage to go through the grind of graduate study, while maintaining the basic philosophy upon which Quakerism is founded.

The psychology of personality is widely popular as a course in college. Here is one place at which it is easy to break away from the stereotyped naturalistic interpretation of man, but it requires a different approach from the conventional one. The traditional courses in personality are analytic. Questions about the original nature of man, his native abilities, capacities, aptitudes, and the psychological traits that characterize the individual at the different stages of his development constitute the usual approach. Emphasis falls upon a description of the many parts of the personality pattern.

But another approach to the psychology of personality is available. It has been variously called gestalt, holistic, or organismic. The point is that the methodology is focused upon an understanding of the total Self as a unity, rather than upon its separate traits. This is the point at which a spiritual emphasis is not only possible, but necessary.

Life at every level of complexity is an *intangible* reality. But life is the most real part of the organism. In fact, if it is not alive, it is not an organism. And the true Self has not matured unless and until the organism has achieved its spiritual development. The Freudian emphasis must be evaluated in the light of the *whole* self. The popular exaggerated and distorted meaning of sex and of the *libido* must be given its proper evaluation in the light of the meaning of spiritual maturity.

This prevailing approach indicates the tremendous need for the Christian emphasis in psychology. A re-definition of the goals and the method of psychology is necessary. The goal is to

picture the nature of the true Selfhood of the person as a living *bio-psycho-socio-spiritual organism*. This involves both scientific analysis and philosophical synthesis.

The picture is never complete until the parts that have been described by the analytic procedure have been put back together again by the process of synthesis, so the personality may be seen as a whole. The essence of it is its *Life*—life at every level—biological, psychological, social and spiritual.

My concern then is that more of our scientifically-minded young people elect as their field of specialization some branch of psychology. Recent years have opened up many special professional opportunities in the field. Teaching psychology will doubtless continue to be the leading activity. Soon, psychology will find its way into the curriculum of the secondary school. When this time comes, the number of teaching opportunities will be multiplied many times.

Other opportunities are found in clinical psychology, psychological counseling, personnel work in industry and business, and the like. Every one of these situations is wide open for a spiritual emphasis. Much original, creative work will have to be done in all these areas if psychology is to become the ally of religious education. So far, professional training in the field does not include this emphasis except, perhaps, in theological training. To introduce this emphasis in the training program is part of the creative task.

This is the point at which young Friends may make a significant contribution to the right polarization of the lives of youth. Indeed, this is one of the most effective ways to work toward the Christianizing of the social order itself.

Young persons who have a flair for scientific research and for work with people will find a wide open opportunity in the field of psychology, particularly in the various branches of applied psychology.

MEETINGHOUSE SCHOOL

In the one-room Friends' meeting-house at Ramallah, Palestine, a school was opened March 1, 1949, for 275 Arab refugee girls from five to twelve years of age. The teachers, themselves refugees, are giving excellent service at low pay.

The children are barefooted and dressed in the same clothes in which they fled from their homes, or in assorted garments received from relief supplies. Since they have not known

the luxury of soap or of plentiful water for several months, a decent degree of cleanliness in the school seemed utterly impossible, until a soap supply was given by the American Red Cross.

In the packed schoolroom the youngsters are orderly and eager to learn. While some of the classes are having lessons, others study or have supervised play in the yard. The children are given milk every morning and a hot meal at noon. Sometimes each child receives a precious ration of chocolate or other sweet.

Swarms of refugee children, for whom there is no more room, come and look longingly over the wall. Every day some of them try to slip in among the school children at lunch time, hoping to be overlooked in the long lines of youngsters waiting their turns to be served.

If ever there was a cooperative project, this school surely is one. The Friends Mission has headed up and supervised the project. The local Friends cheerfully moved their Meeting and Bible school into one of the boarding school buildings. The Friends Service Council in London and the Church World Service contributed funds for the support of the school. The Transjordan Government furnished books. The desks and benches were made by Lutheran World Service and supplied at low cost. The food supplies come from the Red Cross and the United Nations International Children's Emergency Fund. The meals are prepared by refugee volunteers in return for a daily ration. The Moslems offered to provide utensils for the feeding program with certain of their funds "devoted to pious purposes." Their help was gratefully accepted.

MILDRED WHITE

THE COVER PICTURE

Sometimes the best pictures are snapped just before the pose. That's how it happened at the Board sessions. Here is photographic evidence that Lawrence Peery has at least one ear and a shock of hair. Evidence on the others is more abundant.

Front Row: Nellie Markle, Laura Hurt, Victorine McCracken, Olaf Hanson, Vesta Stanfield.

Second Row: Ruth Day, Lucy Wellons with Baby Stephen Wellons, Charlotte Craig, Russell Rees, Grant Johnson, James Stein.

Third Row: Cecil Haworth, Charles Thomas, Fred Schroeder, Richard Newby, Truman Whitaker.

Fourth Row: Marcus Kendall, Furnas Trueblood, Lawrence Peery (?), Paul Baiotto, Harold Smuck.

Fences or Ambulances?

By Russell E. Rees

THE prophet Isaiah paints in glowing colors his idea of religion and its significance to man. It is, he says, something that builds highways; pulling down the mountains and filling in the ravines and leveling up life so that God can get to man. Or, to change the figure, it reclaims deserts, bringing water and life to the hot and arid lands and making them to blossom as the rose. Or to change the figure again, it relieves suffering, seeking out the sick, the lonely, the imprisoned, the poor, and bringing the work of hope and encouragement. It inspires men to faith instead of to despair. This kind of religion has always had a great appeal to me, as I think it must to many others.

There are two concepts to religion which, while they may be in a sense complementary to each other and both necessary in some measure, are at the same time almost antithetical, or opposite. The two ways of thinking are illustrated in parable in a verse that says:

'Twas a dangerous cliff as they
freely confessed,
Though to walk near its crest
was so pleasant;
But over its terrible edge there
had slipped
A Duke and full many a
peasant.

So the people said something
would have to be done,
But their projects did not at
all tally.
Some said, "Put a fence 'round
the top of the cliff";
Some, "An ambulance down in
the valley."

Now we may all say, "Thank God for ambulances." They are a very present help in trouble, and I should vote for good ambulances and plenty of them. In fact, I am in favor of all kinds of emergency measures to repair and rebuild broken gadgets of society. So I favor splints for broken bones. I am often glad for garages that "fix flats," when one of my tires goes down. Remedial medicine has a very significant place in peoples' lives, and with great fervor I can even praise God for the surgeon's knife, and the skilful hand that holds it.

PREVENTION IS BETTER

But having said so much, it is still better to put our faith in fences rather

than ambulances. Prevention is better than cure even if it is trite to say so. My memory goes back to the first highways that were built across rural Illinois. They were slabs of cement, ten feet wide, with tricky, soft shoulders, and square level corners. Driving on them was a matter of some skill and a great deal of caution. You would come to a corner, and slow down to ten miles an hour, run off the pavement on one side, then off on the other, and finally get around and resume speed.

Our highway engineers have learned much about building highways today. The curves are banked, and signs have been erected, saying safe speed fifty miles per hour. The surface is now made of non-slippery material, warning signs have been located to prevent accidents, reflectors, guard rails, center lines, and other measures have been used to make driving a pleasure. Of course, in spite of all precautions, some will still go over the edge. Too much speed, or faulty mechanical equipment can still cause tragedy, but in the main we are approaching the question of safe driving in the spirit of fences rather than ambulances.

The best thinking of our time also realizes that our social situations must be faced in the same way. For too long have we depended upon an ambulance down in the valley. Take, for example, our juvenile delinquency. We are still willing to spend much money on officers, courts, jails, or reformatories—the most expensive way conceivable to deal with the problem—and we are still hesitant about spending money on better housing, better recreational facilities, better medical and dental care, and better opportunities in home and school.

OUR AMBULANCE THINKING

Of all the ambulance thinking of our day, the most sinister is the war system. We must have the ambulance of war because we do not have the fences of prevention. With a national budget, seventy-one per cent of which is for wars, past and future, it is clear where we place our emphasis. Congressmen are so intimidated that they again and again vote increasingly staggering amounts of money for the ambulances of armament, and at the very same time refuse to support measures for inter-cultural and international cooperation and understanding.

Is it any wonder that this philosophy enters also into our religious thinking? For there is a kind of religion that says life is evil; there is no hope for man; he is bad, totally bad, and no expectation can be had as to his improvement. The best that religion can do is to rig up some kind of emergency faith to catch him when he runs off the cliff. The only redeeming word is resignation in the face of death. There is a story of a man who went out on a bridge one night, expecting to end it all by jumping off. Just as he climbed up on the railing another man came along, pulled him down, and they talked earnestly for a while and then both men climbed up and jumped off. There is some religion which affects me almost this way. Its pessimism, its cold despair, its defeatism, save only for its hope of a waiting ambulance, leaves me cold.

BELIEF IN POSSIBILITIES

Christian education sponsors, believes in, and acts upon the opposite concept of religion. It believes in possibilities. It believes in people—in men and women, in children and young people. It believes in fences and preventive medicine. It assumes that we can build graded curves with proper warning signs, and give instructions to drivers, and improve the quality of the vehicles, and make it possible for people to drive the highways of life without fear and with a minimum of need for ambulances.

Believing this, Christian educators go to work to find out how to do this in the spirit of Christ. They want the child to grow up normally in spiritual things, just as he does physically. They want to develop skills in leading and directing the child in his search for God, in his response to God, in his love of God. They want to assist young people to so understand life in all its meaning that they can marry in hope and live together in the full meaning of marriage and the home. They want to discover ways of helping people to a full adjustment to all of life so that all their living, including even their economic and social behavior, may be sensible and sane and in its total impact, may be Christian.

As an example of what the Christian education forces believe is the goal of teaching, the following objectives have

(Continued on page 219)

Others Have Done This—Could You?

1. IN MUNCIE, INDIANA

THE teachers of the Kindergarten Department of Friends Memorial Bible School meet once a month with their departmental superintendent to discuss and plan the Sunday morning sessions for the coming month. The purpose of the month's unit of work is discussed, then broken down and discussed Sunday by Sunday. Ideas for creative activity to best bring out the purpose of the unit are exchanged and evaluated. Each teacher has a notebook, and a flexible outline is made for each Sunday. If a project is to be carried out, each teacher knows ahead of time just what is expected of her class. She has plenty of time to work out the details and get her materials ready. This eliminates the Saturday night last-minute panic of "What shall we do tomorrow?" The departmental superintendent attempts to furnish the teachers with additional books, visual aids, and other materials to supplement the teachers' quarterly.

This past month the unit was "Love and Care at Home." For the month's project the children entertained their parents at a Sunday afternoon tea. The children assisted in making the invitations as part of their class activity. They also made favors for their parents. These were folders in which leaflets for parents, put out by the International Council of Religious Education, were enclosed. The program consisted of a short song and worship service, similar to that used in their department on Sunday mornings, with the children singing. This was followed by the showing of the film strips, *Is Your Home Fun?* and *We Go to Church*. The children then assisted in serving their parents punch and cookies.

We felt this was a very successful step toward active cooperation of parents and school. Through group and personal contact the parents were given a better idea of what we were trying to accomplish in the child's spiritual growth—and how. We, as teachers, also felt we gained much by becoming better acquainted with the parents. We shall look upon each pupil as an individual rather than one of a class, and shall try to plan our work to meet the needs of individuals rather than to plan impersonally something for a class.

GLENN A. NICKEL,
Children's Superintendent

2. IN NEW CASTLE, INDIANA

A year ago last August, after long deliberation, the Christian Education Committee, jointly with the Ministry and Counsel, decided to embark on a new venture in Christian education in this Meeting.

After a study of our then existing methods it was plain that there were certain problems. Few young people, or even young married couples, attended the meeting for worship. Very few children were ever present either. The Sunday school had been stressed and promoted by various means through the years, while worship had not been treated in a like manner. The committees of the church were convinced that, without a real experience of God through worship, a mere study about God would always be insufficient. It felt that here was one key to the reason for young people dropping out of Meeting about the time they graduated from high school, and they agreed that a big step in the solution of the problem would come about if these young people and children could be given a regular worship experience on their own grade level. If provision for pre-school children could be made as well, this should be an inducement for more young parents to attend worship, also.

Thus it was decided to reverse the order of things. Formerly Sunday school convened at 9:15 and ran until 10:15. Worship usually began about 10:20, and was out by 11:15. Usually the Sunday school began late, and the "opening exercises" took fifteen to twenty minutes, actually leaving thirty minutes or less for classes. Now the meeting for worship begins at 9:30, and is released at 10:25 for classes. It begins on time with the organ prelude beginning at 9:25. Worship takes the place of the "opening exercises," thus saving that time. Classes convene promptly at 10:30, and are dismissed at 11:15; meaning that the total time of meeting is one and three-quarter hours.

Simultaneously with the adult meeting for worship there is a time of worship for children up to the junior high school age. Maurice Parsons, a minister in our Meeting, has volunteered his services for this work and has found it most rewarding. About once a month a religious movie is shown and discussed. Often he uses illustrative sermons and materials to heighten their interest. Recently he has been taking

them on an imaginary airplane trip around the world, stopping at Friends' centers and Friends' missions. He has written and received personal letters from several of these places, which added much interest; and several of the children have started writing letters to Friends abroad. Also about once every two months the children are brought in to the adult worship service for special occasions, and the sermon is made suitable for all ages. The children, then, have their classes at the same time as the adults. While they are housed in two buildings there is a system of buzzers which helps keep the schedule together. There is a continuous class for the pre-school children during the one and three fourths hours.

One of the first problems we have faced this year has been how to integrate the junior high school students into adult worship. At present, we have a large class of this age, and fortunately most of their parents attend worship. We have helped the situation even more, however, by having the youth choir sing an anthem on two Sundays of each month, and by having a party for the choir members once a month after practice on Thursday night. We have also asked the junior high school boys to act as ushers and, on special occasions, to participate in other ways in our Meeting.

This system does not solve all problems in the Meeting since, so far as I know, there is no single "method" that can accomplish that. Some people still come to Sunday school who do not attend worship. And some come to worship who do not stay for Sunday school. The turnover between services, however, is far less than formerly. We do feel there are certain advantages that will accrue over a long period of time, which may not be too apparent in a short-term trial.

LEONARD HALL, *Pastor*

3. IN WEST RICHMOND, INDIANA

For many years an Adult Forum during the Sunday school hour has been in operation in the West Richmond Friends Meeting.

The Forum is very loosely organized. About once a month, or every six weeks, a new person (or sometimes a committee of two or three) is appointed to make arrangements for Forum speakers for the next period. People are sought as speakers who can bring something of current interest for challenge and discussion.

The secretary of the Sunday school



Olaf Hanson of Columbus, Ohio, joined the staff of the Board on Christian Education in October, 1948, as Children's Editor and field worker.

is furnished with cards and mimeograph equipment for postal cards, and sends out cards the middle of each week to quite a list of people who are interested in the Forum programs. This serves to keep up the attendance. An offering is taken each Sunday during the Forum hour which goes into the regular Sunday school collection, and ultimately into the regular funds handled by the treasurer of the Meeting.

It has proved to be a good medium of education regarding current problems and their Christian solution.

R. FURNAS TRUEBLOOD, *Pastor*

FENCES OR AMBULANCES?

(Continued from page 217)

been set up by the International Council of Religious Education.

1. A knowledge of God which is true to Christian teaching, and a growing consciousness of fellowship with this Christian God;

2. A knowledge and understanding of Jesus which will lead to personal commitment to him and to his way of life;

3. An attitude toward life which is warmly Christian;

4. A growth in Christlike habits;

5. The ability to live as a Christian in society;

6. The ability to participate actively in the Christian fellowship;

7. A knowledge of the Bible which is dynamic and which leads to zest for continuous Bible study;

YOUR INVESTMENT IN CHRISTIAN EDUCATION

Of the United Service Budget askings for the current year, \$15,500 is allocated to the Board of Christian Education. Every cent of this amount returns to the local Meetings of the Five Years Meeting in terms of services rendered. These services include:

Provisions of editorial staff to prepare material for Bible School publications;

Program service, organizational help, leadership training, and counsel to Young Friends' groups;

Field work in terms of personnel to help teachers and workers;

Development of Christian Home Life;

Suggested plans and helps for year-round Christian education work;

Study and leadership in the entire field of Christian education;

Indirect help to local Meetings through support and aid to Yearly Meeting Committees.

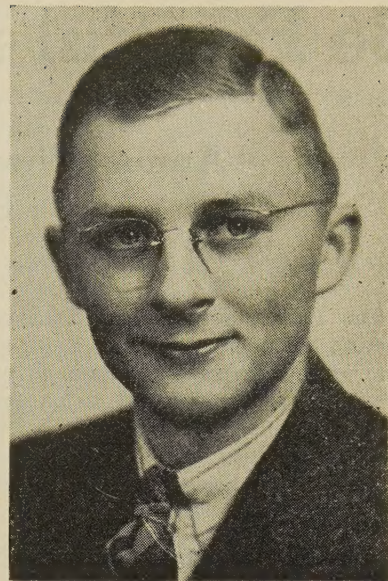
These services cannot be adequately given without support through the United Services Budget. Our Board shares only in undesignated funds, or those designated directly for our use. Therefore, we urge your support of the United Service Budget.

8. The establishment and sustaining of Christian families.

There is the story of a man suffering from a common cold, who went to his doctor. The doctor examined him and said, "You have a cold; it may develop into pneumonia and, if it does, we can cure that." Now sometimes the church has been equally as inept, saying, "You may become a hardened sinner, in which case we know what to do." Christian educators believe something can be done before the pneumonia develops, and all their strength is going into efforts to build the fences and apply the preventive measures; to create the conditions of good spiritual health and strength so that life, as Jesus suggested, may be abundant and wholesome.

CHRISTIAN EDUCATION NEWS FLASHES

Ogden Meeting, in Wilmington Yearly Meeting, the only church in a tiny village, had been closed for two years. Because some children expressed a desire for a Sunday school at that place; and because their day school teacher, Mary Florea, carried the concern to the Yearly Meeting secretary, Adam Flatter; and because with others, Ethel Fairley has given faithful and sacri-



Lawrence Peery serves as Young Friends Secretary under the Board on Christian Education. His duties include editing youth program materials and field work. His home is at Thorntown, Indiana.

ficial service, a small but vital Sunday school and Meeting have come alive—one reversal of the trend in many rural situations.

* * * *

Central Friends Meeting, High Point, North Carolina, has recently purchased a ten-acre tract of wooded land near the middle of the city as a site for future expansion. About half of it will be reserved as a building site and possibly the minister's home while the other half will be used for recreational purposes. Christian education will figure prominently in the new plans with not only adequate facilities for classes but also for fellowship, indoor and outdoor recreation, and other activities.

* * * *

Children in several Meetings in New York Yearly Meeting had a project during the spring the making of plaster-cast Indians, using the rubber molds and prepared plaster mixture. Older juniors painted them and took them to Yearly Meeting. They are going to sell them and send the money to our Indian Mission work.

* * * *

A stimulating session of the Board on Christian Education of California Yearly Meeting was held following a potluck supper on May 12. C. Fred Schroeder and Charlotte O. Craig gave challenging reports from the session of the Five Years Meeting Board on Christian Education.

Be Fruitful in the Knowledge of Christ

Annual Theme and Program Suggestions for Christian Education Throughout the Year

The Board on Christian Education of the Five Years Meeting has been permitted to use a sizable portion of this issue of *THE AMERICAN FRIEND* to convey to local Friends Meetings suggestions and helps for the year's work in Christian education. The use of a Biblical theme to concentrate the purpose and plans for the year has proved to be valuable in the past so one was selected for this year based upon II Peter 1:8 (Read verses 3-11 also).

BE FRUITFUL IN THE KNOWLEDGE OF CHRIST

ADD TO YOUR FAITH—

Virtue

Knowledge

Self-control

Steadfastness

Godliness

Brotherly Affection and Brotherly Love

"For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of Christ." II Peter 1:8 (R.S.V.).

The selection of a theme, and the work which it has taken to plan and prepare the material for the year's emphasis, is the result of the cooperative efforts of the Yearly Meeting representatives on the Board on Christian Education. Members of the Board and the Yearly Meeting each represents are:

Baltimore—James R. Stein, Lucy Wellons; California—C. Fred Schroeder, Paul Younger; Canada—Nellie Daboll, Doris Daboll; Indiana—Robert M. Jones, Leonard Hall; Iowa—Richard P. Newby, Paul Baiotto; Nebraska—Harriet Barbee, Roberta Allen; New England—Gertrude F. Smith, Mary Foster; New York—Truman Whitaker, Richard Moses; North Carolina—Orval Dillon, William Van Hoy; Western—Belva Newson, Grant Johnson; Wilmington—Raymond N. Chapman, David O. Stanfield; Members at Large—R. Furnas Trueblood, Cecil E. Haworth, Vesta J. Stanfield, Nellie H. Markle, Russell E. Rees, Harold Smuck, Marcus E. Kendall, and William Q. Hale.

On the following pages you will find proposals for ways of using the theme with various age groups in the church.

Additional materials useful in interpretation of the theme and plans for its use will be found in the September issue of *The Penn Teacher*.

Two copies of this issue of *THE AMERICAN FRIEND*, a poster on the year's theme, and other useful materials are being mailed in packet form to each Monthly Meeting in the Five Years Meeting. It is intended that these packets will go into the hands of the Christian Education Committee of the Monthly Meeting or the Bible School Committee.

If the officers or staff of the Board can give you any assistance in your Christian education work, be sure to call upon us. Address general communications to the Board office, 101 South Eighth Street, Richmond, Indiana.

CHILDREN'S WORK

In our teaching of children have we been able to discover a genuine satisfaction, or have we considered it a burden which we are reluctant to assume and all too prone to abandon at a slight pretext? What are some of the satisfactions which may be ours in teaching?

SPIRITUAL SATISFACTIONS

First, there may be the feeling of adventure in gaining new knowledge of the Bible. Experimentation with new teaching techniques, providing opportunities for initiative and creativity on the part of pupils can bring a sense of adventure.

Secondly, there may be the fascinating experiences of fellowship with children if we can meet them understandingly, in serious discussion as well as in times of fun. Parents of our pupils and fellow-workers in Quarterly Meeting, Yearly Meeting, or interdenominational groups provide stimulating fellowship. We may, in imagination, consider ourselves as among the thousands of teachers who start out each Sunday morning to guide growing boys and girls into Christlike thinking and living.

But the greatest satisfactions come from putting ourselves at God's disposal for cooperation with him, helping boys and girls to gain new insights into what it means to be a Christian, and to translate them into actions. Truly, Christian ideals and motives are the hope for this bewildered world and those ideals, planted in the hearts of children who have the greatest number of years to bring them to fruition, are our best asset. What greater satisfaction can be found than this!

Our next thoughts are of inadequacy and humility, both of which are wholesome attitudes, for they force us to cast about for help, which can be had in prayer and in study. The Children's Department has undertaken to provide this year what it hopes will be a new source of help. Be on the look-out for the *Friendly Year Book for Children's Workers* which will be sent with supplies for the fall quarter to each teacher who uses the *Penn Junior Teacher* or the *Penn Primary Teacher*. Extra copies will be available for the asking. It will be a book for study and reference throughout the year.

For additional information, write to the chairman of the Children's Department, Vesta J. Stanfield, 708 Romback Avenue, Wilmington, Ohio.

CHRISTIAN HOME LIFE

"Friends have in this day been concerned to desire that Parents might be exemplary to their Children in Conversation and in keeping out of the vain Fashions, Customs and Pride of the World . . . As the Tribe of Israel were required of God to teach his Precepts diligently unto their children, and talk of them when they sat in their Houses, and walked by the Way, and when they laid down, and when they were raised up, so should Parents be concerned to acquaint their Children how the Lord led them from one Degree of Faithfulness to another, in a Denial of the World's Corrupt Ways, Language, and Customs." — By order of the Yearly Meeting held for the Provinces of Pennsylvania and New Jersey, 1722.

MEETINGS AND HOMES

1. Christian Home Life Chairman or Committee: Some one person, or some committee should be made responsible for giving emphasis to Christian Home Life on the local level. So that the whole Christian Education program can be co-ordinated, perhaps the chairman or committee should be responsible to the Monthly Meeting Christian Education Committee.
2. Church School and the Home: Inasmuch as the Church School and the Home are looked upon as seed-beds of growth in character, the Church School should plan its program so that it helps the home in its attempt to mold the personality of its individual members in a Christian way.
3. Pastors and the Home: Meetings that are served by pastors consider that the pastor's first responsibility is to the homes of the community. This is as it should be and pastors should plan their programs, using the home as the center.

CHRISTIAN HOME LIFE PROGRAMS AND ACTIVITIES

1. For promotion by Christian Home Life Committee or Chairman:
 - a. Displays of books pertaining to family life borrowed from local Public Library;
 - b. Distribution of pamphlets on family living; perhaps the Monthly Meeting could allow a small amount in the annual budget for purchase of pamphlets and of good books for the Meeting Library;
 - c. Organization of parents' study groups;
 - d. Organization of "Couples Clubs" for fellowship and recreation of parents;
 - e. Observe National Family Week (first week in May).
2. For promotion by Christian Education Committee and Church School:
 - a. Young Married People's Church School classes: Church School curricula should be judged by its relevance to life problems. Most important of the problems for young parents is to discuss the problems of home life.
3. For promotion by Pastors:
 - a. Discussion of courtship and marriage with high school and college youth;
 - b. Counseling of young couples who come to be married;
 - c. Encourage happy family living, through worship and etc. in the home, through sermons and talks.

LITERATURE AND MATERIALS

1. Pamphlets which can be secured from Christian Home Life Chairman:
 - a. *Guiding Steps for Friends Concerned with Developing Christian Homes* (revised edition, 1949);
 - b. *Parents' Packet* (9 valuable pamphlets prepared by the New York State Council of Churches—30c).
2. Helps for Pastors:
 - a. *Premarital Counseling*—for use with couples contemplating marriage (25c), prepared by Federal Council of Churches;
 - b. *Your First Week Together*—to give to couples to encourage family worship (10c), prepared by Federal Council of Churches.
3. Magazines and etc.:
 - a. *The Christian Home*—monthly magazine, \$2.00 per year;
 - b. *Thoughts of God for Boys and Girls*—seasonal devotional booklet for children, 25c;
 - c. *Pages of Power*—published yearly for National Family Week by the International Council—helpful for family worship.

For additional help, write to the chairman of the Christian Home Life Department of your Yearly Meeting or to Truman Whitaker, 249 Hooker Avenue, Poughkeepsie, New York, Chairman of Five Years Meeting Christian Home Life Department.

YOUNG FRIENDS' WORK

The perennial concern of Christian youth and their advisers that all shall "be fruitful in the knowledge of Christ" is given emphasis by the Christian education theme for this year. But themes and emphases can become valuable only in so far as local leaders become consecrated, informed, and experienced for their tasks. The Youth Department offers these suggestions for effective local Young Friends' activities. They concern finding and keeping a balance in four areas.

A balanced view of youth work is the essential starting point. **Youth work is not solely efficient organization.** What we call "youth work" includes every concern and activity intended to aid the youth in our Meetings to enter and grow in the Christian life, to learn better what their faith means, to become more deeply committed to it, and to find more and better ways of expressing it. Clearly, youth work means Sunday school classes, Youth Fellowship meetings, service projects, social gatherings, and much more.

A balance of concerned youth and concerned adults is also vital. This balance is not a prerequisite to starting a youth program, but it will be necessary to any valuable continuing program. For intermediates and perhaps high school youth some sympathetic adult may need to take the initiative. This adult, then, must know how to withdraw into the background to give more responsibility and initiative to young people. The Young Friends Committee, or its equivalent, should have a balanced membership of youth and adults.

A balanced set of printed helps should be accessible to all youth groups. It should include books, leaflets, and periodicals which will be of service in all kinds of youth activity. There will be need for Sunday School quarterlies, worship aids, including reputable music, study materials, recreation helps, and guidance for service projects and activities. The Youth Department provides some help in all these areas and is ready to recommend additional literature.

Special attention is called to the Department's new mimeographed *Guide to Program Planning* (10c), which gives many practical suggestions and recommends excellent printed materials.

A balanced youth program must always be sought — no matter how small the group or how simple the program. The young people in the Meeting deserve opportunities to accept, explore, and practice the Christian faith by a variety of means. These may include talks and discussions; attendance at social events, service projects; attendance at camps, conferences and other inspirational gatherings (both Quaker and interdenominational).

The Youth Department exists not merely to promote some type of organization or to sell certain literature, but to serve. It seeks to be of service to leaders of local youth work, and to this end is able to offer (1) literature for Sunday School and Youth Fellowship, (2) information and counsel by letter, (3) a limited amount of field service by the secretary.

Address inquiries to the Youth Department, 101 South Eighth Street, Richmond, Indiana; Harold Smuck, chairman; Lawrence E. Peery, secretary.

ADULT WORK

Our theme is a challenge to meet the obligations of Christian discipleship. Our knowledge of Christ must find expression in our willingness as adults to make every effort to gain virtue, knowledge, self-control, steadfastness, godliness, and brotherly affection.

This obligation is upon us now. Events of the day have given an urgency to the Christian education of adults, such as has never been felt before. Church leaders everywhere are realizing with a shock that there just isn't time for young people to grow up and save the world, but that Christian adults must be at work today.

LITERATURE

One of the most effective ways for adults to prepare for today's task is through helpful and stimulating literature. "We are never too old to learn." Continued learning keeps one young, regardless of the years.

The Adult Department once again has prepared a packet of study material, directed specifically toward the purpose of vitalizing the educational program for adults in the local Meeting. This packet is being mailed to the Adult Department chairman of every Yearly Meeting.

One of the pamphlets that will be mailed out is *Learning for Life*, published by The International Council of Religious Education. This will give a description of adult study courses and recommend texts in the following fields of study: The Bible in Life; Personal Faith and Experience; Christian Family Life; The Church; Christian Action in Society; and World Relations.

The Department will also lend the following books for reading and study: *The Understanding of Adult Ways*, by Wilfred Evans Powell; *The Church and Its Young Adults*, by J. Gordon Chamberlin. (Secure the packet and books from the chairman.)

CONFERENCES

Quarterly Meeting conferences on adult work are encouraged as one of the most effective means of interpreting the whole field of adult responsibility. It is our hope that many will be held during the coming year. The Adult Department stands ready to aid in planning such a conference. Helpful literature can be provided, besides suggestions on how to set up and promote such a gathering of adult workers.

INTERPRETATION

It has been suggested that this Department prepare a statement, clarifying the aims and scope of adult work. Such a statement will be prepared and widely distributed during the coming year. A postal card will assure that you receive a copy.

For additional help in adult work, write to the Department chairman, Richard P. Newby, 111 West 45th Street, Minneapolis 9, Minnesota.

LEADERSHIP EDUCATION

It has been said that the training of Christian leaders is fundamental to every aspect of Christian education. But leaders of several Protestant denominations agree that there are very few, if any, leadership training programs which adequately serve this great need. In the light of this, our department wishes to propose this year the following program:

SURVEY

In order that we may have the actual facts to work with a general survey will be made of programs for leadership training in local and Yearly Meetings all across the Five Years Meeting. The discovery and analyzing of specific problems and needs will, we believe, aid the Department in serving more effectively.

TRAINING SERVICE

In cooperation with the other departments of the Board on Christian Education, we are starting a Leadership Training Service designed to help every local and Yearly Meeting in planning training programs for teachers, youth leaders, superintendents and other Christian workers. This service will include:

1. **Resource materials**—i.e. information needed in setting up training schools, texts, visual aids, project materials, and the location of agencies which provide needed supplies.

2. **List of leaders**—as rapidly as possible we shall prepare a list of competent training school leaders in the Five Years Meeting. This clearing house of capable leaders will be of value to Meetings which desire, but often cannot find competent instructors for their workers.

3. **Assistance in Organizing Training Schools**—The question, "How do we organize a training school?" often goes unanswered. To help Meetings over the hurdle, the Department is prepared to give much time and effort.

4. **New Course Credit Cards**—The Board on Christian Education is supplied with new Credit Cards which may be presented to students completing the regular I.C.R.E. courses or those courses in Quaker Faith and Practice which conform to the Board's standards.

DEVOTIONAL LIFE

Continuing the emphasis of last year, we urge every teacher and worker in the local Meeting to give first thought to the life of the Spirit by:

1. Maintaining daily personal and family devotions;
2. Holding monthly meetings for worship of all teachers and other leaders in the local Meeting;
3. Holding at least one spiritual retreat or conference each year, preferably in the fall, for all Meeting workers.

The art of Christian nurture is a holy responsibility. It can only be met by leaders who are seeking each day to express the spirit and love of the Master.

For additional information or help, write to William Q. Hale, chairman of the Leadership Training Department, Quaker Hill, Richmond, Indiana.

The Sunday School Lesson

For July 17 — Songs of the Temple

Psalms 24; 84; 95:1-7

Today's lesson brings us to the worship in the Temple. We need here to capture the mood and attitude of heart of the worshiper, rather than be too analytical. One pictures the pilgrims, gathering from different directions, and now at the end of their journey. Weariness forgotten, they sing for the gates to be lifted up that the King of Glory may come in, and hear the choral response from within. The ritual must have meant much to them who have made the journey several times a year. For a people who had spent so many years in wandering and captivity to have a localized place where they could meet with like-minded worshipers must have been an enriching experience.

One cannot read the Psalms, still so rich with meaning for us today, without knowing that they came out of the experiences of individuals. They may have been adapted to the ritual of Temple worship, and have through the ages been the themes of church hymns, but they only find an answering chord in the group because they came out of deep experience. When we read, "My soul longeth, yea, even thirsteth for the courts of the Lord, my heart and my flesh crieth out for the living God," we know there were those among them who had found a living sense of communion.

In that day when their lives were so dependent upon seed time and harvest, which were so closely associated with the God of the elements, it was undoubtedly easier for them to realize their need for God than for us today when the complexity of life would seem to make one at the mercy of man-made devices and structures. When they spoke of "a day in thy courts being better than a thousand," they undoubtedly meant not only their presence in the Temple in worship with others, but also of a day which was spent with the sense of God in their hearts. They were not only conscious of God in creation, but also that they themselves were the temples of God.

We remember that Jesus said to the woman of Samaria, "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . the hour cometh when the true worshipers shall worship the Father in spirit and in truth . . . God is Spirit; and they that worship him must worship him in spirit and in

truth." Perhaps it was not alone their sense of God's care which they expressed in the words, "We are the people of his pasture," or the sense of the world as being God's creation, when they spoke of the "earth being the Lords and the fulness thereof," but that they had found God as a personal Spirit, when they said, "my soul thirsteth for the Living God."

What is it to worship God in spirit and in truth? We find John Wilhelm Rowntree saying in an essay republished under the title, *Claim Your Inheritance*, "Creeds are milestones, Doctrines are interpretations; Truth, as George Fox was continually asserting, is a seed with the power of growth, not a fixed crystal, be its facets never so beautiful." We can see in the Psalms the developing knowledge and understanding of God.

Rufus Jones has said, "If God is to be found at all we must look for him in the spiritual realm. All attempts to find God apart from and dis severed from personal life have failed and, of course, always will fail. He is surely not less personal than we are; He will at least be as genuinely spiritual as we mortals are!" Again, John Wilhelm Rowntree said, "We can talk as we like of the 'Absolute,' and the 'Infinite,' but at best they are terms used to express supposed realities which the human mind cannot possibly grasp or comprehend . . . As our human minds are constituted there can, in the nature of the case, be no revelation of God except in human terms, terms we can understand with human faculties."

As our mind runs back through the Psalms we know that many among these worshipers had found the Living God. This same God that can bring unity into the individual life can bring unity into a group of worshipers, as Jesus prayed for his little band of Disciples that they might be one even as He and the Father were one.

MILDRED D. DILKS

For July 24 — Prayers of Confession

Psalms 32; 51; 86:5; 130:1-5

The Israelites made the pilgrimage to the Temple not alone to offer praise in song, but also to make sacrifice for their sins, that they might go away with a sense of renewal. While we cannot feel that God wants either to be praised or appeased, yet the natural upspringing of thanksgiving and the sacrifice of a penitent heart are

undoubtedly pleasing in his sight.

It was not the offering of the first fruits and the lamb without blemish, in themselves, upon the altars of the Temple that enabled the people to go away with a cleansed heart. David said, "Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Again we read in Isaiah; "Is it such a fast that I have chosen, a day for a man to afflict his soul? Is not this the fast that I have chosen to loose the bands of wickedness and to undo the heavy burdens?"

When we think of the many deviations of the Israelites as a nation; their turning to idols, their wilderness wanderings, their longing for the fleshpots of Egypt, and the hanging of their harps on the willows in later captivities when they felt they could no longer sing the songs of Zion, they undoubtedly felt the need of these pilgrimages.

The gulf that separated them from God was undoubtedly the chasm they hoped to bridge. In recently republished essays, *Claim Your Inheritance*, John Wilhelm Rowntree has this to say in part about sin and punishment: "Nothing shuts us out from the full benefit of love but our own will. Repentance is the one condition of forgiveness; God must find in us some likeness to Himself before he can make himself felt and known . . . Sin, not as a theory, but as a matter of fact, carries its own punishment with it. Repentance implies not only the joy and peace of surrender . . . but the sharp pain of acknowledged shortcomings."

George Fox said, "Whatever temptations, distractions, confusions the light doth make manifest and discover, do not look at these . . . but look at the light which discovers them and makes them manifest and with the same light you may feel over them, to receive power to stand against them." I suppose it might be somewhat as a storm seen from above as described by those in an airplane or on a mountain top. They could see it all; they did not discount its existence; but they were not dismayed by it because they were in the "light that went over the ocean of darkness."

So much of the Psalms are given over to magnifying God and extolling his glory, that perhaps they had discovered this principle. From reading the Psalms we cannot doubt but that they were aware of the sin and evil in the world and in themselves, but also of "the shining light that shineth more and more unto perfect day."

MILDRED D. DILKS

A HAPPY "SWAN SONG"

Your Meeting, Sunday School class, club or other groups could do this. It is the least expensive relief opportunity yet offered. It may be a "plug" for Swan soap but it is chiefly a "plug" for health. Let's do this—and do it in quantity.

Church World Service is cooperating with CARE, the Government-approved, non-profit relief agency in a unique nation-wide campaign which will provide millions of bars of badly-needed soap for distribution overseas through regular Protestant and Eastern Orthodox church channels.

Pointing out that "many European kids have literally never seen a cake of soap," Paul Comly French, CARE's executive director, declared that the drive would help alleviate the extreme scarcity. During a recent world tour he found that the need for soap caused "a most pressing health problem to children, new mothers, and their babies."

The CARE soap campaign provides that for every two Swan soap wrappers collected by Protestant organizations and sent to Church World Service, CARE Soap Campaign, Boston 3, Massachusetts, CARE will guarantee delivery of a bar of Swan soap to needy

people overseas through Church World Service, the official relief and reconstruction agency for twenty-three Protestant denominations. Paul French said that Lever Brothers Company of Cambridge, Massachusetts, has agreed to donate the soap to CARE for this purpose.

HEIFERS TO WESTERN GERMANY

For many months interested persons have asked when it would be possible to send dairy cattle into Germany. At long last the way is open. The National Heifer Project Committee, at a recent meeting at Plymouth, Indiana, set a goal of twelve hundred dairy heifers to be sent to western Germany in 1949.

The Heifer Project has caught the imagination of many because it is a down-to-earth, practical method of relief and rehabilitation. It provides milk now, and more milk later through the off-spring. Since the end of the war, five thousand, two hundred and ninety-nine dairy cattle and two thousand, three hundred and ninety-five dairy goats have been sent to Poland, France, Belgium, Czechoslovakia, Italy, Greece, China, Albania, Ethiopia, Japan, Okinawa and Austria.

The Heifer Project was begun by Brethren farmers in northern Indiana, but it is now a joint project of The Brethren Service Commission, Evangelical and Reformed Church, American Baptist Home Mission Society, Mennonite Central Committee, Rural Life Association, Fellowship of Reconciliation, National Catholic Rural Life Conference, and Methodist Committee for Overseas Relief and others.

All persons interested in sharing may contribute cash through the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana. If you have a good dairy heifer to donate, write the Heifer Project Committee, New Windsor, Maryland.

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LETTER TO TO-MORROW

Dear To-morrow:

Would you send me
The quickest way
And C. O. D.? —
A kite to fly;
A green hammock
In which to lie;
A jumping rope;
A peach blossom
To give me hope;
A bumblebee;
A violet
To smell and see;
A rhubarb pie;
A faceless clock
To pass time by;
Small lake shore lands . . .
Hot sand to sift
Through my cold hands.

HELYN BAUMHART

FLAME, ETERNAL

Poinsettias, in the sunset,
Climb the wall like flame.
Poinsettias live at midnight,
Seared into my brain.

OLIVE V. APPLEGATE

SNAPDRAGONS

A sheaf of antirrhinum
Was given me today,

A score of blossoms springing
From every dainty spray.

The blooms are placed precisely,
Like fairies in a play:

Their lifted wings all flaring,
Delightful, graceful, gay;

All dressed in silken softness,
A pink and pearl array;

And close within each bosom
A tiny gold bouquet.

A sheaf of magic beauty
To carry on my way!

MARION M. CRONISTER

TIME

Time dims away the sting of death;
It ushers in spring's first new breath;
It heals a lover's scarring quarrel,
And turns the maple's gold to coral.
Thus time goes on its even way:
Eternity comes, day by day!

ROBERT L. JACKSON

Friendly Life — Far and Near

The tentative dates for the World Conference of Friends in England are July 28-August 6, 1952. The exact place of meeting will be determined later.

An all-Friends picnic will be held July 9 at Friends Field House, Avenue C and E. 4th Street, Brooklyn, N. Y. All are invited.

The Scarsdale Meeting in New York Yearly Meeting has held a series of Parent-Teacher Meetings after meeting for worship and lunch on certain Sundays during the spring.

Tucson Friends Meeting will suspend regular meetings during the months of July and August, but will meet informally in a private home during that time.

Nabil Totah, son of Khalil and Eva Mae Marshall Totah, was a recent caller at the Friends Central Offices. He was a freshman at William Penn College, Alma Mater of Eva Totah, during the past year.

Alumni support of the administration of William Penn College was indicated by a resolution adopted by the Alumni Association of the college at its annual dinner meeting held May 28 on the campus. George Pierson, '26, is retiring president of the alumni.

Poughkeepsie Meeting, New York, held its annual Teacher-Parent Banquet on May 31. The teachers were the guests of the parents, as an act of appreciation for the past year's service. Harold Walker, pastor of the Worcester, Massachusetts, Meeting, addressed the group on Church-School and Home Relationships.

The Children's Committee, comprised of the chairmen of the various phases of children's work in California Yearly Meeting, did the planning for the children's Sessions of the Yearly Meeting, held June 24-26. Two juniors and two junior high representatives were appointed by each Monthly Meeting to attend the sessions.

The Christian Education Committee of Indiana Yearly Meeting of which Robert M. Jones is chairman, is doing construction work through an annual conference for church school workers at Quaker Haven. This year it is being held August 7-10. It combines the idea

of a brief vacation with improvement in the skills of Christian leadership.

Opposition to the resumption of full diplomatic relations with the Franco Government in Spain was expressed by the Friends' Peace Committee of the Philadelphia Yearly Meetings in a letter to Secretary of State Dean Acheson. The committee declared that the resumption of such relations "would tend to aggravate East-West tensions."

Alumni of William Penn College recently cast mail ballots to select the two nominees whom the association can present for membership on the college board of trustees with the approval of the existing group. They are Omer C. Johnson, '21, a Charles City high school instructor, and Vern C. Parsons, '24, of Union, a farmer.

North Carolina Yearly Meeting seems well on the way to acquire a camp site. As this is written, negotiations are under way for a 104 acre tract with a small lake and two houses on the property. There are about sixty-five acres of farm land which it is hoped will help to make the project self-supporting. Buildings and other facilities will require some time to develop but prospects seem good for an eventual site of real value and possibilities.

Some seventy members of the Guilford College faculty group gathered for a dinner on May 12, to honor Katharine C. Ricks, retiring librarian. She graduated from Guilford in 1904, and has served in her present capacity since 1922. During the past year she has combined her duties at the library with those of hostess at the newly established Virginia Ragsdale Alumni House on the campus, a position she will continue to fill for the present.

Dr. Clyde A. Milner, president of the college, and Dr. E. Garness Purdom, professor of physics, were speakers. In his tribute, Dr. Purdom noted that Katharine Ricks had the unique distinction of having filled an important role on the campus for nearly half the history of Guilford as a college. In its earlier days it was known as New Garden Boarding School. During her last year of active service, Katharine Ricks had the satisfaction of assisting in plans for enlargement and improvement of the library, after the successful completion last December of a drive to raise \$200,000. The present building, erected in 1912, and generally recognized as the most attractive on the campus, had become inadequate. In recognition of her splendid service, Katharine Ricks has been elected librarian emeritus.

WHITTIER COLLEGE

The Quaker College of Southern California
announces the construction of

WANBERG HALL

Modern dormitory for men

For information, address

DIRECTOR OF ADMISSIONS, WHITTIER COLLEGE
WHITTIER, CALIFORNIA

Friendly Fellowship

More than one hundred and thirty persons registered for teacher training and liberal arts in the summer sessions at William Penn College. The Oskaloosa campus has also been host to two religious education conferences recently. Seventy-five Methodist youth caravanners came from sixteen states to train for summer volunteer lay leadership in their churches throughout six mid-western states during a ten day sojourn. The following week about one hundred young persons were at Penn for leadership and church cooperation session under the auspices of the Iowa Inter-church Council.

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GATE, OKLAHOMA, community has been awarded a prize of \$300 in a rural neighborhood contest for the state, which was divided into four sections. The area included seventy-one farm families of which more than twenty were Friends. Chairman of the local group was Wayne Dunn, a Friend, and Elizabeth Newby, also a Friend, as president of the PTA furthered the project. Among achievements were a \$10,000 parsonage for the Friends church; graveling three miles of road to the cemetery; equipping Gate school with manual training, home economics and commerce equipment; installing seven irrigation systems from wells; and building twenty-three miles of R.E.A. lines. Three homes were built as well as household and farm equipment increased. The most valuable result was the increased feeling of fellowship and neighborliness.

* * * *

PORTLAND, INDIANA — Portland Quarterly Meeting was held in Portland meetinghouse on June 11, with all officers present and much concern shown about the business, report on State of Society, spiritual life, men's meeting, Bible School and young people. An encouraging influence was the presence of visiting ministers, Oscar Trader, Fairmount, and Harry Reece, Van Wert. A carry-in luncheon was enjoyed by all at the noon hour. Meeting opened with a deep sense of God's presence. Harry Reece brought the message from the first chapter of Romans, using for his theme, "Paul the Ready."

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STUART, IOWA — The Friends church at Stuart, Iowa, was the first to be established in this community by the pioneers of 1855. Later it was removed to the present location where it served the needs of many since 1877. On May 16, the church was severely damaged

by a wind storm just at a time when funds were being raised for repairs and redecorating. These plans have been extended to remodeling, and calls are being extended for financial aid in the undertaking.

* * * *

OBERLIN MEETING closed its college year with a picnic breakfast and business meeting at the home of Imre and Helen Domonkos. Of a total of one hundred and twenty-five signers of the "Guest Book," nineteen nucleus members and four guests were present. Some plans for the next college year were made. The two graduating members, A. B. Flitcraft and Reed Smith, will teach next year at Westtown. During 1948, over four thousand pounds of clothing were processed and shipped. So far in 1949, two thousand, three hundred and sixty pounds have been shipped.

BERKELEY, CALIFORNIA — The new church year was started with a number of new young officers installed. Members of a class of more than thirty were welcomed into membership at Easter, ranging in age from birthright

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Friendsville Academy was established in 1857 and has served continuously ever since. A cooperative work program in connection with regular school work has been carried on there for many years. Home Economics, Manual Training, Commercial Subjects and Music are offered, in addition to regular academic courses. A large farm is owned and operated by the school which affords additional experiences for students in certain areas of farming and gardening. Occasional trips are arranged for field studies throughout the TVA territory near-by. Basketball, baseball, tennis and roller skating are favorite sports in which most of the students engage.

members to those eighty years of age. Recently, at the recommendation of the Coordinating Committee, a dinner and social hour was held when each monthly Meeting was urged to convene and formulate one or more goals for the year. A Song Fest was given under the direction of the music committee on June 5, and Marjorie Homan spoke of "The Hymnody of the Great Christian Church." The June 12 evening service was directed by the Peace Committee, when Dr. Moon of San Francisco characterized Barabas from the time of Christ to present-time mob violence. Sunday, June 12, was Children's Day, when the entire worship service was given over to the children's program.

* * * *

WASHINGTON, D. C. — Washington, D. C., Friends Joint Peace Committee held a benefit dinner and program to provide scholarship assistance for younger members and attenders of the Washington Meetings for participation in the volunteer summer work camps of the AFSC. Four Washington area young people have been selected for the work camps in Europe. The evening speaker was Edward Wright who returned from Hungary in March. Last year, Earl L. Fowler was sent and has continued on in Europe at the request of the Service Committee, coordinating the work camp program.

* * * *

PASADENA, CALIFORNIA—A very stimulating and inspirational week-end retreat was held over Memorial Day by members of the Neonite class at Big Bear Camp, 7000 feet elevation, above Big Bear Lake. The following families shared in this: the Melford Harrisons, Kenneth Ashleys, C. Herbert Ellis, Levern A. Hadleys, John Bowers, Robert F. Grays, Edwin B. Hamms, Elmer Howard Browns and Lois H. Ellis. The air was clear, invigorating and the night cold. The sun was bright. The jokes and games gave us a real appetite for the good food. Church school classes and meeting for worship were held on Sunday morning and vespers were challenging to all of us around the evening camp fire circle. The theme considered was, "We Share in a Vital Fellowship."

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BOOK WANTED

Wanted—*The Religion of the Society of Friends*, published by the Trustees of the Obediah Brown Benevolent Fund, 1876. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PL 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

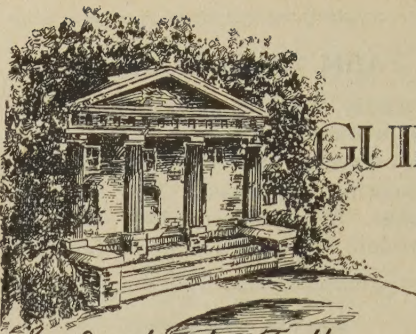
The Buck Hill stream has from time immemorial been a favorite trout stream. We now have a committee, of which William H. Turner is chairman, to develop, encourage and protect the stream. The section of the creek from the Falls up to the Big Spring, probably two miles, is to be reserved exclusively for the cottage and Inn guests who may purchase fishing privileges. Deer Lake and Griscom Creek, an affluent of the Buck Hill, are to be available without charge and the section below the Falls is to be reserved for our employees. Funds collected through the charges are all to be spent in improving the restricted area, in stream development, restocking with fish and patrolling it during the fishing season. This plan will result in areas for the ardent fisherman, a section for the casual sportsman, a place to take the young folks from the Camp Club and an area for the employees, some of whom "are addicted to fishing." Applications for permits should be made at the Superintendent's office.

THE INN

BUCK HILL FALLS, PENNA.

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HENRY VANDYKE, *Fisher's Luck*



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